

Chapter 6

The Truthful Knowledge ...

.....*Your Estimable Realm*

You have glimpsed your first journey into 'That World'; thus, you have recognized the pilgrim that you are. In totality, as on this time, you are knowledgeable in field of your operations and are little bit acknowledged in arena of your esotericism. You are the professional; you are the one who has remained close to knowledge that was imparted to you in your younger days and you have been associated with that knowledge in your day-to-day affairs. You have been the lucky one to have got acclimatized with certain basic chapters of Ad'dhyaatm, the Hindu way. This chapter presents to you the insight into the field of knowledge. To the student of Ad'dhyaatm, Knowledge has to be something, which is truly fruitful for the individual and the society as a whole. Having gone through the subject of knowledge you must meet you estimable realm.

Literally, the word knowledge means - Assured Belief. Knowledge is that which constitutes the known information. It could be instruction, it could be learning and it could be practical skill and even enlightenment. Literally, knowledge is just many sets of dictates with abundance of high acclaims - It is almost purposeless information. This perspective does not define knowledge; it deliberates on mediocrity in the understanding of the student - The common understanding.

Gyaan is different from knowledge

When knowledge is Truthful, it becomes Gyaan. 'The Truthful Knowledge' translated the Hindu way is *Gyaan*. As per common understanding, *Gyaan* is knowledge that bestows acclaim - *Gyaan* is mere knowledge plus some kind of un-understood ordainment. Ad'dhyaatm is the subject of man's personal traits, his natural endeavours; *Gyaan* is his personal medium and his own method. Thus if the man is to elevate himself through his personal traits and his natural endeavours, his knowledge has to be Truthful. That is where *Gyaan* differentiates itself from mere Knowledge. As per The Hindu Ad'dhyaatm way, your becoming a *Gyaani* is what makes you an ardent Pathik.

Gyaan is one attribute of utmost importance to the seeker. As humanity punctuates the ethnicity of the man - *Gyaan* cultivates the substrate through which your journey travels in appropriate direction. **Your *Gyaan* serves as your personal media. This personal media makes your definition of humanity for you. This carries your evolution to its absolute estimable realm.**

Out of many attributes that 'The Soul' possesses, one foremost is 'To Know'. *Jiva* consists of infinite Gyaan and Darshana. Cognition of details is *Gyaan*. 'To Know' is Gyaan. If during any period, we are not in process of knowing then for that period we are not living. Soul's main attribute being 'To Know' and when we are not in the process of knowing then during that period what our soul is doing, where our Soul is? If at that time, our sole is not doing anything or our Soul is not with us, then surely for that period we are not living. **Keeping your Soul to yourself is to be conscious.** Keeping your Soul to yourself is that effort which proclaims you with sublime human ordainments. It is to be aware - is to be ethical - is to be in the process of knowing - is to be in the process of doing- is to be religious - is to be one with the cosmos - is to be in oneness - is to be wholesome. **It is to be holy.**

Gyaan carries you from thoughtlessness towards thoughtfulness, from crudity towards refinement, from 'The World of Gross' towards 'The World of Across'. Where Gyaan is materialistic - its base is Mind and where Gyaan is non-materialistic - its base is Soul. **Gyaan conjoins the Mind with Soul. If Gyaan does not tend to unite the Mind with Soul, then that Gyaan is a pseudo.**

Life simply goes on. ...It just does not stop. It is in continuity because Time is passing by. It may be a worthless life but it goes on. **If you are not living consciously, if you are not living in an aware manner, if your life is not Gyaanmaya' (conceived of Gyaan) then your life gets awry.** Such a life ought to be in misdirection; such a life, should be understood to be heading in wrong direction; such life will never reach its goal. However, the life keeps going on. Know that the experienced deviations in such a life are both illusionary and soothing. These self propelled, pleasing and passionate orientations so silently, put you on the wrong track. For this reason, Hindu Ad'dhyaatm defines Gyaan as only that which is Truthful Knowledge.

Know that we are not at all capable of any contribution, towards even necessary processing that goes on to make our own living. This is an important fact; you should keep note of this all the time. We cannot make any conscious effort to this aspect. If we ever tried to do anything about it, we will be at a greater loss. We, as per the supreme blessing, leave the living process to its own naturalness. Living is natural and automatic; it goes-on on its own. If living were to be dependent on us, we would not have been existent - we would have ended in a chaos. You eat the food - Do you take it further for any processing and to any of eating's end-results? Do you make anything out of food that you eat? How do you breathe? What contribution you make in breathing day-in and day-out? Love is most important ingredient that makes your life worthy - Who teaches you to love. Why is it so that you cannot love, love can only happen? How important are eating, breathing and loving for living? We are not capable of doing anything about such essential

requisites of living. Our any attempt to do anything about these, in any kind of consciousness, will create more complexities. These essential requisites of living are automatic and natural. We can only enjoy these processes. We can only support these essentialities; we can only assist these processes; we can only strengthen these process movements by exercises, stretching, and *praanaayaam* and meditation.

We ourselves have made our natural living complicated by adapting to borrowed modernization in an uncalled-for manner. This is a simpleton outcome of *Agyaan*. We can at the most, merely keep this essential movement to its natural healthy cycle. Some of us are not capable of even inciting this motion - that is worse. **Motion is movement. As per Hindu Ad'dhyaatm movement is *Gati* and your *Gati* has already started, it will never reverse now. You have to look out for your natural movement; that is only what makes you the student of Ad'dhyaatm.**

You being the *Pathik*, at least you have learnt the technique of opening up your motion channels. Now you are supposedly knowledgeable - this sufficiency alone makes you acknowledged. **Thus, you begin to acquire the ledge of knowing.**

Various people are observed to be acknowledged up to various stages. **Gyaan is of much help to understand characteristics of these stage wise acknowledged people. In corollary, to understand Gyaan, it is important to deliberate on characteristics of people at various stages of Gyaan.**

We here under discuss the individual characteristics in four stages -

- A The Nonprofessional
- B The Little Literate Mind
- C The Literate Seeker
- D The Evolved Seeker

A. To The Nonprofessional, Gyaan is not a Subject of Ad'dhyaatm -

The nonprofessional makes his own definitions of both Ad'dhyaatm and Gyaan. **He separates Gyaan and Ad'dhyaatm in his psyche; he keeps them in different cells of his living.** To him Ad'dhyaatm covers chapters on religion; Ad'dhyaatm is meant to dictate tenets following which the man would reach heaven and would meet his salvation. And to him Gyaan is Knowledge. Knowledge to him simply means science ...something scientific; and science to him is directly related with technology. It is something distant ...and not pertaining to his scope. It is something to do with production of commodities of man's requirement. Knowledge is only that

which delivers to society abundance of commodities and bestows on the knowledgeable the power to accumulate them and to enjoy them.

This definition of the nonprofessional is just narrowly wrong in its content. It misdirects the real meaning just in little shade ...only a few words wrongly placed, but, in effect, it generates results so reversing in gross nature. The simple outcome of this shade difference is the layman himself; the nonprofessional is simple because he makes his this definition and then sticks to it all his life. The whole understanding of the important term 'Gyaan' is thus placed, absolutely on the wrong platform. This little misunderstanding must be terminated as soon as possible. It has caused more loss to humanity than all the other evils put together.

Let your own self recognise and let you know categorically that Gyaan (Truthful Knowledge or even simply knowledge) is the sole responsibility of Ad'dhyaatm. Knowledge falls completely in the domain of Ad'dhyaatm. Knowledge comes out of Ad'dhyaatm. It is a sub-set of the Super Set Ad'dhyaatm. There is nothing in knowledge that is not Ad'dhyaatm. Know that, when the dawn of humanity was compiled, only knowledge was documented. All in all, it was knowledge alone that formed our scriptures. This statement is true for all civilisations and for all cultures. It is true in all times, all over the earth. Our scriptures of this day were the only catalogues wherein all the knowledge of that age was documented. All history, all geography, all arts, all music, all theatre, all science even *Jyotish* and Occult and Marine Life and Sky Life and all other forms of Gyaan were documented in that one compilation only. In ancient times, Ad'dhyaatm alone contained whatever knowledge-bank the society collated; may it have been 'The Vedas' or 'The Bible' or 'The Quran' - all scriptures bear testimony to this. It is only a few thousand years from now when Hindu separated this commonly compiled knowledge in different classifications; world had its first documented knowledge by way of four Vedas. It is only a few hundred years from now that separate courses and separate books have evolved for various kinds of Academics (Knowledge). Academic expertise at exhibited levels, has evolved in specific zones in very recent past.

Most of all, the very purpose of Ad'dhyaatm is betterment of human life by means of imparting right knowledge to its seekers. **Remember Ad'dhyaatm does not have followers, it does not have disciples, not even masters - It has students, it has seekers.** And also understand the self proclaimed challenge that Ad'dhyaatm undertakes - 'If the Ad'dhyaatm is really powerful then it should enable each individual to achieve aforementioned result, that is - betterment of human life.' In that case, the responsibility of non-betterment must be owned by the Ad'dhyaatm itself. The Challenge is no small - Genuineness of the Ad'dhyaatm is placed on the anvil. Hindu Ad'dhyaatm undertakes this responsibility in totality. Also ...just for consideration ...to the Student of Hindu Ad'dhyaatm ...seniority of God Shiva in Hindu Gods / Devaas need not be established ...and in-depth meaning of the ever acclaimed answer that God Shiva gave Paarvati (Shiva's Spouse) on her asking, 'What is the only way available to man to meet his salvation?' One word answer from The God was - '*Vigyaan*'.

India bestows its every individual with a definite amount of Gyaan. A Soul embodied in these lands inherits certain style of Gyaan that is almost truthful. This almost truthful Gyaan is inherited by the Hindu in such exuberance that in India, it is difficult to find a person totally unaware of delicacies of Gyaan. This inheritance of

almost truthful Gyaan is both his curse and his boon. Curse because he knows everything in an almost manner. This stops his any further growth, he amply knows and in this knowing advancement is lost, furtherance is lost, development is lost, exactness is lost, improvement is lost, application is lost, and applicability is lost. This knowing of almost truthful; knowledge acts as a huge hindrance in his onwards travel; it is a barricade in the flow. And it is boon because the truth is thus stored in an uncontaminated reservoir, it cannot be stolen. It is always available in its original truthful form. It exists in its truthful manner eternally. For this reason, the common man's utterances are the most authentic dictates on humanity, they are so richly drenched in truthfulness.

However, due to socio political reasons scattered all around and because of compelling modernisation - his unawareness in Gyaan might have become grotesque. This newly discovered dormancy of Gyaan has surely affected the simple man. Yet, In India, 'The Gyaan' cannot be so dormant in any individual so as to make him comparable to lesser beings - it is almost known to him. In Hindu Ad'dhyaatm the word Gyaan addresses even this category of human beings in a sanctified and a truthful manner to make them worthy of highest achievable human accomplishment - *Moksha*.

B. To The Little Literate Mind, Gyaan is Clear Knowledge of what needs to be passed on to Society -

Unlike the layman who possesses merely a fleeting ideas of Gyaan clubbed with many lofty beliefs out of Gyaan, this little literate in Hindu Ad'dhyaatm has some clear idea of what Gyaan is meant to be. For him Gyaan has certain distinguished classifications; he understands Gyaan in three major sub groups -

Agyaan - That is ignorance. It is - No Knowledge, Wrong Knowledge, and False Knowledge and so on. It is also Lack of Light, Lack of Vision, Lack of Clarity, Lack of Direction, Non Perception, Darkness, and Blindness and so on. It is the stage, wherein one is not open ...is not able to open ...is not able to care for opening ...is incapable of seeing through ...and is closed. Yet he is happy and ...contented. This is one kind of negative contentment ...subdued satisfaction, negative happiness ...purposeless flow of energy; ...this is movement in senseless direction. It does not lead anywhere towards the goal. The little literate puts in all efforts to understand the Agyaan and tries to get out of it.

Vigyaaan - Knowledge of Prapancha', Knowledge of Maya, Knowledge of Material World, knowledge of Science, knowledge of Technology, Knowledge of Production, Knowledge of Material Transformation, Knowledge of Shaping, Forming, Building up, Knowledge of adding Materialistic Value to Materials and so on. ...This type of Gyaan (Vigyaaan) focuses on techniques in connection with accumulation, collation, and application of knowledge. This type of Gyaan focuses on portraying, establishing, marketing, advertising, depicting and proving, and delivering and so on. This is a highly inter dependent progression - you grow on achievements of others; postulates created by you are of use to others. In these fields, your work

starts from where the works of your predecessor ended and the works of your successors will proceed further from stage where your own work will end. The works herein can be stolen, can be taken away, can be corrupted, can be misused, and can be dumped.

The little literate mind passes through the work fields of this category of Gyaan in order to visualise his further travel. He believes that being born in human form, man must not remain stagnant at Agyaan level and must sharpen his acumen in the field of Vigyaan as per his ordainment. However, as per Hindu Ad'dhyaatm, Vigyaan is not of much value, not of much acclaim. ...It is only a medium stage of Gyaan. ...It is not respected much. It is not true knowledge, it is only information, it is merely possessed and stored, and it is not lively. It gets stale and it gets dated. It can be duplicated; it is like uncontrolled mushrooming of non-entities, and it is generally useless. It surely gets transformed and the damage done because of the earlier knowledge cannot be undone - The loss is always accumulated. It can be of loss to humanity. If not put to use as per strict conjunction from dictates of Gyaan (the higher virtue of Gyaan) it is useless and even harmful.

The dictate to be followed when treading the path as per Vigyaan is to be truthful, and ethical. Logic and truthfulness is the key to success. Logic ascertains your knowledge in works of Vigyaan and truthfulness ascertains your being ethical. The passage entrusted on the traveller is to be the winner in the works of Vigyaan and be prepared to shed off all accumulations of this part of his journey in search of Gyaan.

Gyaan - is truthful Knowledge. It is Wisdom, Right Direction, Light, Clarity of Vision, and Spiritual Perception and so on...

Gyaan, to this class of little literate of Hindu Ad'dhyaatm is not only knowledge of what, how and when of the involved process. It, to him is not only the knowledge of deciphering and knowledge of differentiating. **Gyaan to him is not merely production or simply value addition. It to him, is a clear dictate on 'Why' and 'To Whom' of the results there-of.** The truthfulness of Gyaan is appended thus in case of the little literate. The little literate mind focuses greatly on this particular trait while continuing on his journey. He understands India in a special form.

The scientists of Hindu Origin (*Rishies* of the Yore) performed innumerable *Yagnaas* (experiments), conducted uninterrupted trials (research and development) for objects of human requirement. They worked continuously on objective requirements of the world and even on social requirements otherwise. Social living, its norms, social styles, and social developments were researched extensively. The life designed by Hindu Seers was thoroughly joyous, was full of celebration and full of festivity ...it was a total life affirmative living. India was land of many kings. Each small area was governed separately. Each small piece of land was a new kingdom. Each kingdom had its own educational institutions in all forms of education and technology. Each kingdom had its own language and dialect, its own poetry, drama, music and dance form, its own architecture, farming, cattle breeding, medicine, steels, rare metals, foundry, forging ...and so on. **There was a central language, a central dharma, a central system of festivity and central system of social life style.** India was full of *rishies* (scientists), *munies* (winners of ever wandering *Mann* or Mind), *sants* (saints of Pure Living), *saadhus* (those adept at controlling senses), *tapasvies* (those who undertook austerities for goals of humanity), *mahatmas* (those

with oneness in Thought, Word and Deed), *yogis* (those who mastered various methods of living), *sannyasins* (those adept at power of renunciation), *devas* (those ordained with special powers), *hansas* (those with powers to decipher all into good and bad), *Param-Hansas* (those with still superior intellect to decipher between any two from self to non-self) and *Avgarhs* (those with special powers of black magic / controlling ghosts and wandering souls). India also had millions of other conventional form of experts and *Achaaryas* (Teachers) and *Shraavaks* (those with intent in Ad'dhyaatm), *Mokshaarthis* (those in search of liberation) and *Aatmaarthis* (those in search of meaning of Soul). **The findings of all these scientists were not passed on to public or even to the king without substantial reasons according to the Central Hindu Dharma.** Studies, Researches, Developments, Experimentations, Results, Inventions, and Modifications were carried out extensively but the outcome was not readily shared with the outside world without valid reason and tacit sanction of the Dharma. Ad'dhyaatm dictated strict and clear instructions on this aspect of Knowledge.

Gyaan to this class of little literate is finding answers to questions evidently floating around him. He remains engrossed in taking examples from his own times eg. What is the use of producing so many automobiles - so many vehicles, two wheelers, four wheelers, trucks etc.? What is its real benefit to society? Who, is really benefitted, from this kind of industrialisation? To what avail, the beneficiary gets gains thereof? Is the industrialisation due to this industry properly utilised to bring forth any sustained improvement in lives of people in any general or in any specific form? What growth this industrialisation has resulted in, in uplifting the health of individuals or in status or stature of lives of individuals or in enhancing quality lives of individuals? Have we been able to make our planet healthier by this drive? Has this industrialisation made our lives psychologically happier, philosophically stronger, physiologically healthier, and / or spiritually more meaningful? Has this industrialisation made us more worthy human beings? Did it make our family ties stronger? Has our Love Quotient increased by this industrialisation? ...and so on ...

These are some questions that need to be answered before making any technology available for the masses. If we have been brought to loss, if it has caused no gain then the technology is not worth-it; it need not be made available to society, to the businessman, to the politician, to the king or as a matter of fact - to anyone. Gyaan to this class of student is not permitting free access to the technology thereof or of any other such researched study of utility or otherwise until it passes the tests of above nature.

For this class of little literate, his Ad'dhyaatm is solely responsible for the non-performance. Not being able to perform is not a pardonable excuse. If the society is not benefitted and the technology is still in use, Ad'dhyaatm has to answer. If it has not answered the questions wholesomely and the new technology is in use rampantly, Ad'dhyaatm has to justify its existence. Else, nature will respond; nature will reply and nature will take its revenge; Ad'dhyaatm is not a mere theory written in a book - It has to perform; it has to deliver; it has to take the onus. His Ad'dhyaatm has to be measurable, questionable, criticisable, correctable, improvable, and modifiable. It must be readily scrap-able ...even punishable. Industrialisation in case of this one, Auto - Sector, is only one such example. The student in this class makes his own understanding, considering all such aspects, regarding the production of all commodities of his times eg. items of warfare, amassing of ammunition of mass destruction, regarding mega production taken up in chemical industry or in mining

sector or in de-forestation or in consumption of natural resources or even over production of items of entertainment, of luxury, of daily use and so on...

This class of little literate equally considers and looks into the results of technologies offered by Ad'dhyaatm - What are the resulting offshoots of Praanaayaam or Hath Yoga Vigyaan or Bhed Vigyaan or Veetraag Vigyaan or Yogic Gardening? What kind of scrap is generated in application of these technologies? What is the wastage from the processes involved therein? Do these technologies produce a self-sustained world, which is better in its each succession? Do these technologies build up mentally stronger and physically healthier generations? Do these technologies produce such products for the society which if found 'of-loss' cannot be reversed? Gyaan, as per Hindu Ad'dhyaatm dares to take its student to his pinnacle of right individual decision enabling him to orient his mental and physical working to suit his own best judgement.

It is neither condemnation nor rejection of results of any technology or any kind of falsifying of the technology; it is simply a controlled and measured usage of it after having it tested against certain logics of Gyaan. The student with materialistic intent knows nut & bolt, screw, rivet, nail, steel, aluminium, plastic, rubber, wood, stone, strength, texture, colour etc. in their variations and in their formulating processes. He keeps knowledge of tools and machinery of these fields of operation. This little literate of Ad'dhyaatm acknowledges these materialistic facts as mere calculated truths and nothing more. To him more important is - what each of these products inclusive of 'all that is' and 'all those who are' associated with it are ultimately doing to the society? Gyaan as per Hindu Ad'dhyaatm, to this class of literate, is not merely knowing any new fact, any new thought, any new method or process or technology or substance or element or quality or so and so. It is the clear knowledge whether to share it with the outside world or not; whether the new aspect (even in thought in the inner-most recesses of his heart) will bring at the least any good-will to the society in general ...to the people in general. Gyaan is a very personal and a very serious phenomenon for this seeker in Hindu Ad'dhyaatm.

To him all Logic of life is categorised in three classifications -

Kutark - logic for the wrong reasoning alone, logic for the reasoning sake only, logic serving no purpose, logic creating false knowledge and logic of dark arenas. He does not entertain Kutark; he develops his own method of avoiding Kutark. Kutark is logic within the stage of Agyaan.

Tark - logic for the purpose of human utility, logic of reasoning for reaching the hidden truths, logic for assimilation of knowledge and logic to reach uncovered areas. The student enjoys learning the finer elements of Tark; he takes interest in meeting this faculty with awe and respect; he develops his own method of developing Tark. Tark symbolises all logic pertaining to Vigyaan only; Tark is Logic of categorising, of cataloguing, of synthesizing, of building up, of accumulating, of science, of technology. Tark is logic of researching, of efficiency, of productivity, of equating the randomness. It is the logic of the material world; it is not seen in a high

esteem, it need not be of real use to civilisation; its usage ought to be limited - the true Hindu Student keeps a keen eye on this aspect.

Vitark - logic for reaching the inner crevices of heart; logic of Ad'dhyaatm; logic of meaningful reasoning, logic of the Seeker, logic of spirituality, logic for search of human values. The student of this category keeps a burning desire to get into the fields of Vitark.

The little literate Mind is always in the process of evolving. He is always on the journey to his furtherance. He has consistent intent to win The World of Gross and aspires to reach The World of Across.

C. To The Literate Seeker, Gyaan is ever existent in Human Soul -

This class of seeker believes that Gyaan exists in all that exists. In case of human beings, Gyaan is available evidently and in case of others, it sometimes does not appear readily evident. Human beings can draw light from their fountainhead of Gyaan almost instantly and almost limitlessly. No other living being has such free access to it; they are all bound by limitations. **Gyaan, to this class of student, is not to be studied from any external source, it is to be discovered just within his own self; it is to be unearthed from within him.** Gyaan is already lying inside - resplendent and ever blissful - Always ready to shine on the avid seeker. Only, it is covered with so much of dirt (misdoings, misunderstandings, misassumptions, and inappropriateness) spilt over by the ignorant self. The power of self is evident in this stage; it is only a matter of trust becoming more and more firm. It is merely crystallization of faith. Gyaan, to this class of student is understood to be available in following seven stages. These are termed seven stages of becoming Gyaanmaya' (Acknowledged).

The first three stages come under the classification of Agyaan

1. Moodhawastha - This is the stage of being a fool (*Moodha*). This is the lowest stage of the man in the ladder of Gyaan - the stage of being a *Bud'dhu* (unintelligent) - even devoid of Gyaan. As per Hindu Ad'dhyaatm no living being is born without Knowledge because knowledge is one main quality of *Jiva* and as the living being is living (not dead) it has soul in it and thus it cannot be without the most important attribute of Soul that is to Know. Only fact could be that his knowing may be placed at an unfathomable distance; Gyaan may be dormant in him. The knowledge is there but it has not surfaced; it is still hidden. This is *Moodha* (Foolish) plus *Awastha* (Stage) - a stage wherein you are foolish - a fool. This is one of the lowest classifications of Agyaan; ignorance of the grossest nature; you are just not open to exposure.

2. Aawaran - The Stage of being covered (*Aawaran*). This is also a stage of Agyaan but it is somewhat better than the first one. In this stage, the knowledge is

covered under a sheet; at least, at times the student has the feeling that he knows; his knowledge shows glimpses at some freak moments - the knowledge is hidden.

3. **Veekrit** - The Stage wherein the knowledge is visible but it is concocted, it is not in right shape and not of appropriate quality. In this stage, the Gyaan has surfaced, it is available for use, it is showing as the attribute of the Soul but it is not in right direction - *Veekrit* (out of shape) *Awastha* (Stage). This is also termed under the sub stage of *Agyaan* wherein the knowledge is visibly available but its outcome is lousy; its usage is not worthy of any good cause. It is the excited form of *Kutark*. How is it to have a utility, which is ugly? How is it to possess a part in you, which behaves unnaturally? How is it to own a quality that is harmful? *Veekrit Gyaan* is such ordainment. Yet, it has its own establishment; its existence is not denied. It can be termed only in the main group of *Gyaan*; it is a kind of *Agyaan* - Concocted *Gyaan*.

The fourth and fifth stages are termed under the classification of *Vigyaa*n

4. **Aparoksha'** - It is also known as *Pratyaksha Gyaan*; Gyaan that is visible; one that is not dependent on any other form of Gyaan. It is clear knowledge. The process of perception and memory are dependent on this stage. This class of Gyaan is referential; it is composed of comparing and detailing. This class of Gyaan is scientific; the student is capable of calculations and depicting.

5. **Paroksha'** - It is *Apratyaksha Gyaan*; one that is hidden. That cognition which is not clear by itself that is it depends on some other kind of knowledge is *Paroksha'*. This one is inference based and Intuitive *Gyaan*. It is extrapolative and exacting by virtue of seekers acumen. *Paroksha* Knowledge is of five kinds -

1. **Smarana** - simple remembrance of the object.
2. **Pratyabhijnana** - cognition of an object by noticing similarities and differences. This is also named as *Upamana*.
3. **Tark** - is knowledge of universal concomitance of any two things, like where there is smoke there is fire. This is also named *Vyaapti Gyaan*.
4. **Anumaana** - is inference, It is either for ones own self (*Swaartha*) or for others (*Prartha*).
5. **Agama** - is derived knowledge from the words of the trustworthy. This is also recognized as *Vedanta*, *Nyaya*, *Sankhya*, *Mimansa* etc.

The sixth and seventh constitute the stages of *Gyaan*

Once the knowledge of *Prapancha* is experienced to a sufficiently satisfied level, the seeker feels the abundance of materialistic ordainments and now, wishes to distribute them. The affluence is so wholesome that joy of giving is the student's sole lifestyle. The seeking now is in eternality, in permanence and in bliss; knowledge trend takes seeker in search of the self. However, doubt always hangs on - the seeker reaches following further stages -

6. **Shanka Nivriti** - *Shanka* is doubt and *Nivriti* is to be free of - it is question of belief or of faith only - the student's faith in his track gets liberated of any doubt. In this stage, the student is free of any doubt whatsoever. His journey henceforth is totally fearless; his concentration in meeting his desires is now, at his very best. There is no doubt that he is very near to his goal and his tracking is absolutely efficient.

7. **Nirankush Tripti** - this is the final stage of the student; now he is *Gyaanmaya*, now he is conceived of knowledge. *Tripti* means being satisfied and *Nirankush* means without any controlling factor - that is in this stage the student is wholesomely satisfied in his life; and this satisfaction is not under any controlling factor or under any adjustment or under any influence. Satisfaction is complete.

Now our seeker is literate, for him Gyaan exists in all that exists.

By nature *Jiva* is the perceiver and the **knower** of the self and of the whole cosmos. The whole universe is full of living beings. These infinite and conscious beings are not in appreciable state of development. From these beings come out developing souls - called *Jivas*. After passing different stages of development, these *Jivas* get liberated. There is no chance for the *Jiva* to go back to the original state. As long as *Jiva* is not fully developed, that is as long as *Jiva* is not liberated, it is connected with Karma. Now, Karma connects the *Jiva* with development and development is sole assignment of *Jiva*. As it is, only after passing the final stage, the *Jiva* gets liberated. **Karma only obscures this true Knowledge.** This finding is one most subtle bestowing of Hindu Ad'dhyaatm on its ardent student.

Karma is of eight kinds -

1. **Jnaanvaraniya** - Karmas that obscure *Gyaan* - definite and detailed knowledge.
2. **Darshanaavaraniya** - Karmas that obscure indefinite cognition - detail-less and indefinite knowledge.
3. **Vedaniya** - These tend to produce pain and pleasure in the *Jiva*.
4. **Mohaniya** - These karmas infatuate the *Jiva* - making him unable to distinguish right from wrong.
5. **Ayu** - These Karmas sustain *Jivas* for a certain period and determine their tenure of existence.
6. **Nama** - These karmas give *Jivas* their personality.

7. **Gotra** - These karmas conduce to their *Jiva* being developed in a particular surrounding.
8. **Antaraya** - These karmas obscure all right actions of the *Jiva*.

This class of Literate Seeker of Hindu Ad'dhyaatm also comprehends the Orthodox Categorisations of Gyaan. It is not in scope of this chapter to elucidate on enumerations of *Gyaan* as the subject in itself is infinite - however a few views important to our nature of discussion are briefed here.

The *Jiva* consists of infinite Darshanaa and Gyaan. The sole characteristic of the Soul, which perceives and knows the self and cosmos, is called Sentience or Consciousness or Chetna.

These are two kinds -

1. Perceptual Sentience (*Darshan Chetna*) - that which perceives substances undifferentiatedly and undistinguishedly is called Perceptual Sentience. There are four types of Perceptual Sentience -

- a. **Ocular Perception (*Chakshu Darshan*)** - The perception through sense of eyes which occurs just before the sensory knowledge of the object is called ocular perception.
- b. **Non-Ocular perception (*Achakshu Darshan*)** - The perception through mind and other four senses excluding eyes just before the sensory knowledge of the object is called non-ocular perception.
- c. **Clairvoyant Perception (*Avadhi Darshan*)** - The direct perception of the object which just before the clairvoyance knowledge (without aid of any sense organ or mind) is called clairvoyant perception.
- d. **Omniscient Perception (*Keval Darshan*)** - The perception of the whole Cosmos which occurs together with the omniscience - Pure absolute Knowledge, is called Omniscient Perception.

The Omniscient Perceptions originate together with the Omniscience and the Non-Omniscient Perceptions originate just before the Knowledge of the object.

2. Knowledge Sentience (*Gyaan Chetna*) - that which perceives the particulars of the substances differentiatedly and distinguishedly is called Knowledge Sentience. It is of five kinds -

- a. **Sensory Knowledge (*Mati Gyaan*)** - simple knowledge. *Mati* means opinion. Knowledge obtained through senses; common sense.

- i. Preceded by perception. The knowledge of the self which originates by giving up the tendency of depending on others and concentrating it on one's own-self is called true Sensory Knowledge.
 - ii. The knowledge which originates through Sense organs and the mind is called Sensory Knowledge.
- b. **Scriptural Knowledge (*Shrut Gyaan*)** - reflective knowledge, obtained through study and contemplation
 - i. The knowledge of the other object deduced from the reference of a known object in sensory knowledge is called Scriptural Knowledge.
 - ii. The scriptural knowledge which realises the natural purity of the self is called Spiritual Scriptural Knowledge.
- c. **Clairvoyance (*Awadhi Gyaan*)** - 'Time Knowledge', which is not limited to present. Gods and demons possess this time -knowledge; people only rarely do. The direct and crystal clear knowledge of material objects with limitations of matter, place, time and mode (according to its potency) is called clairvoyance.
- d. **Telepathy (*Manah Paryaaya Gyaan*)** - knowledge of the course of thoughts of other people, 'mind reading', which only gifted people achieve. The direct and crystal clear knowledge of those material objects which are thought of by or are located in the mind of the Jeeva' (embodied individual soul) with limitations of matter, place, time, and mode is called Telepathy.
- e. **Omniscience (*Keval Gyaan*)** - 'Pure absolute' knowledge ie. Omniscience which only a Sid'dha' can possess, after long exercises. Omniscience is the perfect, supersensitive, direct and crystal clear knowledge in which all substances are known together in each unit of time completely as they really exist with their manifoldness, infinite attributes and modifications of all the three tenses.

The literate seeker is destined to evolve to the highest echelons of the acknowledged seers. His knowledge and methodology to grow further is distinguished by ethnicity of the beyond. Every existing entity has soul and Gyaan is truly existent in each soul; **to such Literate Seeker, Gyaan is ever existent in Human Soul.**

D. To The Evolved Seeker Gyaan is Realised Knowledge -

The Student of Hindu Ad'dhyaatm, who has reached this stage of Gyaan, has successfully covered the zones of Agyaan (Ignorance) and Vigyaan (Science). He has transcended *Agyaan* in a conscious manner; he understands different

associated characteristics of *Agyaan* and allows these to be with him in a mathematically designated spectrum only for purpose of his own accord. He masters the avoidance of the *Kutark*; he is efficient at not sticking to *Agyaan*. Regarding *Vigyaa*, he is clear about the audacity of its ultimate effects. *Tark* is not his subject of interest and the student tries his ultimate best to be away from it; it means 'no-ultimate' value to him; it is a kind of an unnecessary extension; it only deals with knowledge of the material world. Material world is *Prapancha*. *Prapancha* means that, which is made up of five indestructible fundamental principles. This material world, is also called *Maya*; *Maya* means what cannot be achieved. To this student *Vigyaa* is devoting time and energy in study of *Prapancha* or *Maayaa*. Both are main causes of all havoc in life and universe; only one certainty about it is that nothing can be achieved out of it. All earthly domain is of no avail to man; nothing of it can be availed by him in any permanence. One underlying truth about *Prapancha* is that it does not have an end. It cannot be met; it is ever expanding. It does not let you carry it; you can only be in it and you can only be engulfed in it. You can only be mesmerized by it, you can only be charmed by it, and you can only be suffocated in it. This kind of evolved seeker rides over the *Tark* Stage early in life and lives over the *Vigyaa* at a fast track.

In Hindu Ad'dhyaatm *Vigyaa* is better studied via chapters of *Bhed Vigyaa* and *Veetraag Vigyaa*. *Bhed Vigyaa* is the science of differentiating between any two substances or between any two activities in order to understand good from bad, desired from undesired, wanted from unwanted and profit from loss. The student naturally chooses the desired, the good, the wanted and the profit. In each stage, the student compares the amount of loss with amount of profit to take decision. For example, you buy cows, do all the good work, sell the milk for profit and from the money earned you buy liquor to party. What is the rating of such a deed? *Bhed Vigyaa* is developing the capability to be able to differentiate *swa'* from *par* (self from other). As per Hindu Ad'dhyaatm *Swa'* (self) is all knowing 'Pure Bliss'. To meet all the good one has only to know about the self. *Bhed Gyaan* teaches this technique - it is scientific - it is *Vigyaa*. *Veetraag Vigyaa* deals with techniques of teaching sure way to liberation; *Veetraag* means one whose *raag* (passion) is over; such a soul is truly liberated which is free of any passion. As per this branch of science, *Veetraag Vigyaa*, the sole purpose of any Ad'dhyaatm can only be *Veetraag* - any scriptural literature, which orients the reader towards *Veetraag*, is Ad'dhyaatm and any literature, which does not orient the reader towards *Veetraag* is not Ad'dhyaatm.

To the seeker of this class, his goal is in fields of *Vitark*; he enjoys arenas of *Gyaan*. The stages of *Gyaan* are absorbing to him. The evolving student develops his knowledge faculty to sufficiently elevated zones wherein he utilizes his *Gyaan* as an effective tool for his onwards journey. He is clear that knowledge is obtained to gain Wealth and Peace. Wealth and Peace both have necessary and measured requirement in his this earthly life. The seeker knows that it can only be his *Gyaan* through which can he can sail smooth.

The unique governance that the seeker of this class starts comprehending is that he is evolving - ever evolving - slowly - continuously - consciously. The whole energising factor to the seeker is his emerging consciousness, his erupting awareness of the developing process. The more he evolves the more he comes to know that he needs to evolve further. This gradual evolution is now conscious; now awareness is the sole factor that defines humanity to the student. The process of evolution is simple, is un-avoidable, is painless and is mechanical - to the student herein. However, initially it is not simple; it is not un-avoidable initially; it is not painless initially and it is not mechanical initially. It is like performing self-surgery; it is like conducting a surgical operation on your psyche. It is living through your unwanted present. It is a war against your uncontrolled nature. It is a fight, which no one thrust upon you but you took it because there was no other go. It is developing your risk bearing; it is enjoying voyages into the dark. It is jumping without knowing where the bottom is. It is your knowing that you have faith in yourself - this knowing is not a mere information on yourself but a comprehension of knowledge that you have started to exist. It is like meeting yourself; it is witnessing your own self in trials, it is recognizing yourself in experimentation, in groping, in ecstasy, in pain, in agony and in winning. The seeker meets each stage through an internal challenge, through an invited fear, through an exasperating anxiety, through risk of unknown, at times through even seemingly thorough meaninglessness of the whole effort. It is not easy, transformation does not come cheap but the student learns to live through it; he learns to enjoy it. To this student experimentation is a way of life; he is able in hearing the voice of his inside and to act on it. His assumptions come out correct; his methods are ingenious and effective. It is during this experimental living that the student comes to knowing ...comes to learning and comes to growing.

The student of this class knows that one important usage of knowledge is to enhance his capability. He clearly understands that the enhanced capability may be oriented God-wards (Positive Capability) or Anti God-wards (Negative Capability). The Seeker clearly comprehends that Knowledge cannot stabilize in absence of either of two types of Capabilities. In case of scarcity of Positive Capability - knowledge will not bring any beauty to him; he may acquire wealth, he may be peaceful within himself but if he is lacking in God-wards capability he will stand debarred of sacred attributes - leaving his life full of remorse and devoid of any beauty in it. And however, in case of scarcity of Negative Capability - knowledge will still impart some beauty to him. This category of seeker knows that neither his wealth nor his knowledge will receive any decoration in absence of positive capability.

Now the knowledge is in realization. He is clear that knowledge that is not practicable is 'No-knowledge'. Knowledge not put to practical use is as bad as ignorance itself; instead of gaining too much knowledge, this class of seeker tries to apply the acquired knowledge in his life. He is clear that unapplied knowledge has no value. Knowledge once made applicable, will bestow peace on him. Being the True seeker, he does not let the knowledge be a mere word phenomenon - he makes it applied; knowledge has neither ever ended nor it ever going to end, and when knowledge is applied he is bestowed with Peace.

To this student every stage is met to be passed over. The anxiety before encountering each stage is acknowledged again and again; the risk bearing before meeting new stage is confronted time and again, the obstacles hampering all endeavours when treading the track are clashed-with numerous times. The transformation of the psyche is neither simple nor straight forward; it is achieved neither in a defined and qualified manner nor does it occur in a predetermined manner. Every sub-stage is a new venture, a new pain, a new challenge, a new charisma. The transformations are not like engineered switches with clear cut 'on-position' and clear cut 'off-position'. The achievements in psychological progression are lost in the way ...get retraced unaccountably ...and are discovered to be of no avail. Then the transformations are overlapping in time; their effects interfere with each other causing them to change the course of their expected schedule.

The progress does not come easy, you are so much of feelings, and so little of material and the world of feelings is an ocean. What-so-ever you feel today, you may feel otherwise tomorrow, even next moment - the track lost once may become untraceable for a long time, only to reappear at some fine moment. There is no other avenue left but to swim across. ...You have done this to yourself ...it has been your own invitation. The 'World of Across' is so enchanting - so inviting - so Shashwat (Ever Pure, Ever Divine, Ever New, Ever Refreshing and Ever Sublime).

Gyaan, to this class of student is, merely knowing his own self.

Upaasanaa, another word for worship, is also being near to your own self. *Upaasanaa* is 'Up plus Asana' - that is placing your Asana (seat) next to your God. It is trying to be nearer to your most pure form. It is improving towards your most pious divine nature by sincere and vigorous effort. **Ad'dhyaatm** also means to know your own self - knowing your Aatmaa, recognizing your Aatmaa, experiencing your Aatmaa. **Swadhyaya** (Self Study) also is to know your own self. All these appear different technologies but they all are the same in their meaning and in their essence. To the Avid Student these are same in their approach too.

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Another point of prime importance here is that the business of Ad'dhyaatmic Studentship is a serious game. It is not a light mannerism; it is not a weightless plan - if you are to be a deserving student, you should be serious in your desire, you should be sincere in your wanting, your wish must be total. You must be *Shrad'dhaawaan*; your **Shrad'dhaa** must be unquestionable in its attribute and unbroken in its continuity. If you have such a pulsating heart for *Gyaan*, the able teacher will find you himself - this is a simple theory in Hindu Ad'dhyaatm. **You only have to have a sincere desire and the Guru (the able teacher) will find you.** You only have to live your desire, you only have to breathe in accordance, you only have to be truthful in your search - the able teacher will automatically come your way...and it must be so ...for the teacher is more awareGuru is more

knowledgeable. Only His search is more established, more complete, more matured ...more reached. You are, in any case, yet to begin.

Knowledge of Ad'dhyaatm is a special kind of wealth; this Gyaan is a true divine treasure - **It is such a wealth that increases on being shared**; it develops on being given off. No material wealth behaves in this manner. In case of material wealth, the more you share the lesser it becomes - but in case of Ad'dhyaatm the theory is just reverse - the more you deliver the more you are enlightened, the more you give the more you are gained, the more you pass on the more you are benefitted. Does your love content become less if you love somebody? In pursuing the course of delivering, you become clearer in your own vision, your own thought becomes more exact, your actions bring more heroism in you, you reach more acclaimed position in your ventures, you are nearer to enjoyment now and you are a better teacher now.

The teacher, the **Guru**, the one who elevates you, must not be taken lightly. Only you will suffer loss if you ever thought so - **Guru is a heavy matter**, he carries a lot of weight. The entire phenomenon in the world from which weight is born is attraction (*Aakarshan*), Gravitation (*Gurutvaakarshan*). ***Guru Tatva' hee Aakarshan hai*** - The element of Guru is mere attraction. Guru means a heavy matter, Guru also means light - one which removes darkness - one that brings all to cognizance. Intention or Desire or Wish or Attraction is the mother of *Shrad'dhaa* and only in the womb of *Shrad'dhaa Swa'dhyaaya'* or Ad'dhyaatm or Prayer or Worship or Knowledge or Gyaan can be born.

Gyaan is thus sought by the seeker ...and ...thus the Gyaan itself starts seeking the Seeker. Gyaan and Insight thus become natural acquisitions of the student. The path is ever-filled with sweet pains and it is ever refreshing to the student. When the student starts actuating from elevated levels, he begins to be taken as a near mad person by the society. But this is also with an element of awe, people start to love him; even within himself the student begins to experience the brimming. His logic knows no rules - he acts true to his own self and in total benefitting mode to the society. His austerity is strict to himself; his pains are his companion and truthful partners along his journey. To such a student Ignorance (*Agyaan*) is the cause of all suffering and all evil. So intense is the intent of the student that death to him is not withering away of his body, death is his stopping of route to *Gyaan*. If at any point of time his process of Ad'dhyaatm ceases the student understands it to be his death; if the process of Ad'dhyaatm becomes slow he terms it his slow death. Because life in the body is solely due to presence of Soul and the main attribute of Soul is 'To Know. Soul has two main functions to perform - To Live and To Know. The ardent student follows the strict route to *Gyaan* Management, which is tracking life through dictates as per Hindu Ad'dhyaatm -

Yama' - Five virtuous self restraints. **Ahinsa** (Non-violence), **Satya** (Truthfulness), **Brahmacharya'** (Celibacy), **Asteya** (Non-stealing) and **Aparigraha'** (Non-covetousness). These are great universal vows, not limited by caste, place, time or circumstances. There are no exceptions to these principles. It is said that one practicing these Yama' will not see Lord of Death Yama' at the time of his departure. That means - this student will not fear death. He will see death merely as another gate. He would be so experienced in celebrating life that he will celebrate death too. He knows that death is only next concentrated actuality - life has always been the only other over-spread actuality. He is ever so prepared ...ever so much in celebration ...ever so much joyous.

Niyama' - Five virtuous religious observances. **Shaucha** (Purity both external and internal), **Santosha'** (Contentment), **Tapas** (Austerity), **Swadhyaya'** (Study of Ad'dhyaatm) and **Ishwarapranidhaanaa** (Consecration of all fruits to God).

Asana - Seat wherein the student can sit; can work and can proceed. It is a steady, comfortable posture which helps in developing concentration. On achieving mastery over the Asana the student is free from distractions and disturbances.

Praanaayaam - is understanding Breath. Regulation of breath leads to tranquility and steadiness of mind. This leads to good health.

Pratyahaara' - is introversion. It is withdrawal of senses from their objects.

Dhaarna - Development of Intent, Belief. It is the effort to fix the mind steadily on a subject.

Dhyaana' - Development of power wherein the student can think, can concentrate, can journey. It is continuous and unbroken fixity of the mind.

Samaadhi - Wherein the student can meet his self whenever he wants. It is fixity of the mind on the object with such intensity so as to become the object itself. The mind is wholly merged in and identified with the object of concentration.

The first three progressions from the abovementioned seven dictates are simple tools utilized by the modern student. The fourth and the fifth progressions are

extensively practiced by the students in pursuance at senior levels in fields of management, of applied sciences, of applied arts, of crafts and in all branches of studies where purity and capability of individuality starts becoming important. Fifth, sixth and seventh progressions are practiced and witnessed by the student of Ad'dhyaatm.

The Journey continues thus ...and thus unravelling in the streets of Ad'dhyaatm, the student reaps the fruit of his austerity. He gets endowed with **San'yama** that is total control on his senses; now he is **Anushaasit** (Disciplined). This discipline has come from within himself, out of his own being; it is not enforced from any outside source. The newly acquired discipline is student's own personal creation; now he is a true disciple, a true teacher, a true voyager and a true Pathik. He has his own definition of God and the *Maya*, which is truly universal. He understands the earth and the sky and his status quo. He becomes a **Samyag'drashtaa** that is vision of the world now is in equanimity. Slowly what crystallizes in his being is **Viveka'** (Wisdom) - Total Control on his Intelligence ...and the Journey goes on ...**Gyaan has materialized ...crystallized.**